

שקל

# shekel

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Edmond de Rothschild

## ISRAEL'S 1982 INDEPENDENCE DAY COIN



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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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# THE PRESIDENT'S MESSAGE

Morris Bram



Dear Friends:

This year we will celebrate AINA's 15th ANNIVERSARY. I would like to celebrate with you by sharing information on our progress.

Would you believe that today we have more Life Members than we had regular members in 1967?

Next, we have just completed AINA's 14th Annual Tour to Israel. Imagine — Our organization has been responsible for bringing over 1200 Americans to Israel . . . to meet its numismatists, to visit its historic sites, to share in the life of Israelis during these two-week experiences.

We continue to grow. Our newest Numismatic Society will have been formed in the days before you received this issue of *The Shekel*. Together with Nahum Hachohen, we launched the INS of Northern Virginia on March 23rd. If you are in this area, you know the North Virginia Jewish Community Center, which will be its regular meeting hall. Please join the enthusiastic group which meets there.

While in Virginia, we were happy to visit Virginia's first INS, the INS of Tidewater in Norfolk.

Here is another very important announcement. AINA has engaged the Diplomat Resort and Country Club of Hollywood, Florida, for the 1983, 1984 and 1985 conventions. The 1983 show dates are January 13th through January 16th. Along with this important change to a luxurious convention center with its numerous advanced facilities comes a broadening of our own convention outlook. We have changed the name of this convention from the *Greater Miami International Coin Convention* to the *Greater Florida International Coin Convention*. The related changes will mean more opportunity for you to meet fellow numismatists, more opportunity for bourse dealers to reach larger audiences, and more attendees at our educational activities, heart of our convention successes.

You will like special arrangements already underway—a special rate for your room and free parking at the hotel during your stay. If you are arriving by plane, please use the Fort Lauderdale/Hollywood International Airport, only ten minutes away from your room, pool and beach.

Here's great news! Our wonderful friend, John Jay Pittman, will present his famous collection of English patterns and proof coins from 1600 to the present at the Educational Forum at the May Convention in New York City in a few weeks. Other speakers will be Kenneth Swab on U.S. coinage and Mel Wacks on ancient coins. Please set aside May 13-16 and come.

We'll be back in New York on September 9th-12th for the Greater New York Currency and Coin Convention.

Shalom,

*Morris*



# INDEPENDENCE DAY COIN 1982



Edmond de Rothschild

Baron Edmond James (Avraham Binyamin) de Rothschild (1845-1934) is known in Jewish history as "Ha-Nadiv ha-Yadu'a—The Philanthropist" and "Avi ha Yishuv"—"The Father of the Jewish Settlement". Both of these designations are richly deserved. This descendant of one of the world's most famous families did more than any other single individual to establish and give practical support to Jewish settlements in the Land of Israel. These settlements were to become the foundation on which the State of Israel was built.

In the early 1880's after Edmond de Rothschild decided to make Jewish settlement in Palestine his life's work, he applied to it all of his manifold talents and his great wealth. It has been estimated that he provided more than 70 million gold francs to help Jews to live in their own land. He supported already existing settlements, saving many from collapse, and established new ones. He backed up his insistence that the settlements become economically viable by sending agricultural experts and administrators from France to teach the settlers modern European techniques, "It was not an act of charity", he wrote later, "but something quite different."

The Nadiv's attitude towards the settlements was patriarchal or some critics even described it as feudal. He expected the settlers to work hard, live frugally, speak the Hebrew language and to respect Jewish religious tradition. Over the years, some of the settlers came to resent the "Baron's administrators" to whom the settlers' way of life was alien and who tried—at least according to the settlers—to impose French customs and habits. The many problems notwithstanding, Edmond de Rothschild persevered and the settlements became by and large self-sufficient entities. Many of these are today among Israel's most flourishing communities.

## Continued Support

In 1900, the Nadiv turned over his holdings in Palestine, including 12 settlements on some 62,000 acres of the Jewish Colonization Association (ICA) along with a grant approximately 15 million gold francs. He continued to support the settlements and in 1928 he organized the Palestine Jewish Colonization Association (PICA) which was headed by his son, James, whose main objective was to found new settlements, particularly in Samaria.

The Nadiv was instrumental in the creation of Israel's modern wine in-



Catalogue No.	Nominal Value I.S.	Type	Metal	Diameter mm.	Weight gm.	Max. Quantity
31110309	10	Proof	Gold/900	30	17.28	6,000
21109372	2	Proof	Silver/850	37	28.8	12,000
21108378	2	B.U.	Silver/850	37	28.8	18,000

dustry, centered in Zikhron Yaakov and Rishon Le-Zion, which were the first two settlements that he supported. Similarly, he played an important role in setting up the Jewish built Palestine Electric Corporation.

The Baron was a highly cultured person and a well known art expert. He was a member of the prestigious Academy of Arts in Paris and helped the establishment of the Hebrew University in Jerusalem. Edmond de Rothschild was not in agreement with the leaders of the Zionist Movement. He preferred direct action and concern for people over diplomatic and political effort. Later he came to sufficiently appreciate the importance of political Zionism that he said to Chaim Weizmann, Israel's first president, "Without me, the Zionists could have done nothing; but without the Zionists, my work would have died".

The Nadiv visited Palestine six times, each visit being a festive event for the whole Jewish population. Altogether, he was responsible for 30 settlements on 125,000 acres of land.

Avraham Binyamin de Rothschild and his wife, Adelaide, died within a year of each other. In 1954 their remains were interred in Ramat Ha-Nadiv, a garden Mausoleum, near Zikhron Yaakov. Thousands of visitors, who wish to learn about the origins of the State of Israel and pay tribute to one of the Jewish people's finest sons, visit Ha-Nadiv each year.

The Independence Day coin 1982 - 5742 is dedicated to the memory of Edmond de Rothschild and marks the centenary of his first projects in Eretz Israel. ☆

## Description of the coin

**Obverse:** The words "Baron Edmond de Rothschild" and the dates: 1845-1934. The symbol of the State of Israel and the words "Centenary of His first Settlement Activities in Eretz Israel" in Hebrew and English, "Israel" in Hebrew, English and Arabic, 1982 and the face value "10 Sheqalim" (gold coins) and "2 Sheqalim" (silver coins), in Hebrew.

**Reverse:** A sculptured portrait of the Baron Edmond de Rothschild and the words in Hebrew "Father of the Jewish Settlement".

**Edges:** Gold coin — milled. Silver coins — the inscription "Thirty-Four years of the State of Israel" (in ancient Hebrew letters).

**Designer:** Obverse — Zvi Narkis; reverse — Oswald Adler

**Gypsum Models:** Obverse — Tidhar Dagan;

reverse — Leilya Zuef David and Oswald Adler

**Mint Marks:** Gold and Silver proof coins — frosted reliefs on a mirror-like background, with the Hebrew letter "mem". Packed in a transparent display capsule, the gold coin is supplied in a handsome olive-wood box, and the silver-proof in a velvet lined box.

**The Silver B.U. coins** — uniform finish, mintmarked with the "Star of David".

**Mint:** Gold coin — The Royal Canadian Mint, Ottawa

Silver Proof coins — The Mint of München

Silver B.U. coins — the "Monnaie de Paris", France



# 1982 OFFICIAL MINTSET DOUBLE THICKNESS — PIEFORT — MINTMARKED WITH STAR OF DAVID

For Israel's 34th Anniversary, the Israel Government Coins and Medals Corporation is continuing in the tradition initiated in 1981, and is offering a PIEFORT Mintset to the public. The Mintset includes all the coins circulating in 1982, but three exceptional aspects make the set of special interest.

1. The coins are minted on blanks heavier than usual and of double the usual thickness—like those used by the kings of France some centuries ago when they wished to present an original royal gift to an important visitor.
2. The quality and finish of the coins are totally different from those of the regular circulating tender. They were especially minted at the Royal Mint in Rome, by a master craftsman, at slow speed, using new, fine-cut dies and specially treated blanks; the quality control was extremely severe. The result can be seen in the beauty of the coins and in the special mintmark on every coin: a tiny Star of David.
3. This set contains 6 coins (all with the same mint date: 5742 - 1982). the interesting innovation is the attractive 5 Sheqalim coin, which has never before been featured in a Mintset.


The coin depicts joined horns of plenty which bring to mind ancient coins (such Jewish coins from the time of John Hrycanus the First in 128 B.C.E.) and which symbolizes the earth's fertility and abundance in all cultures. The new coin bears a specific allusion to the Land of Israel's abundant produce: the fruits overflowing from the horn (wheat, vine, fig and pomegranate are four of the seven kinds which were bestowed on the Land of Israel.

## Sheqalim in Latin

A further allusion to the Land of Israel lies perhaps in the fact that the principal composition is yellow copper (92%): "and out of its hills you shall dig copper (*Deuteronomy* 8, 9).

Another interesting detail: this is the first Israeli coin featuring the word "Sheqalim" in Latin, as well as Hebrew, characters for the convenience of tourists in Israel and collectors abroad. On the same side appear two stars copied from the coins of Alexander Jannai (103-76 B.C.E.).

In order to help the blind identify the coin, the edge is milled and has 94 wide sections.

The set is attractively mounted on a coloured, cardboard stand, with a transparent window, for convenient storage and display. 

## Details of the Coins

Coin	Diameter mm.	Weight gr.	Thickness mm.	Edge	Metal
1 New Agora	15	4.2	2.9	plain	copper-nickel
5 New Agorot	18.5	6.3	2.9	milled	copper-nickel
10 New Agorot	16	4.6	2.9	milled	copper (red)
½ Sheqel	20	6.8	2.75	milled	copper-nickel
1 Sheqel	23	11.1	3.5	milled-plain	copper-nickel
5 Sheqel	24	12.2	3.8	94 milled sections	copper (yellow)

Legal Tender issued by the Bank of Israel, distributed by  
THE ISRAEL GOVERNMENT COINS AND MEDALS CORPORATION.



# Daniel Halevy, Philosopher and Historian

by Eli Semmelman, Haifa

Daniel Halevy (1872-1962) was born in Paris, son of Lidovic Halevy, a writer. The brother of his grandfather was the Jewish French composer Eli Jack Frumenthal Halevy.

In his youth he was close to Jewish and half-Jewish intellectuals such as Marcel Proust, Robert Dreyfuss, Julien Benda, and Leon Blum. He was one of the fighters for the release of Captain Alfred Dreyfuss. He was also in a writer's circle which centered around Charles Peguy.

Halevy endlessly developed thoughts and analyses of human problems. Because of Henri Bergson's influence and that of German philosophy, Halevy busied himself in the discovery of social consciousness as the leading factor in a people's history.

## A Lifetime of Writing

In his youth he was inclined towards socialism, but in the course of the years, he became a conservative and he then sided with traditional approaches to society's organization. He saw the peasant class as the most stable foundation in French society as an assurance against a revolutionary upheaval. Between 1921/27 Halevy issued a series of essays—his *Cahier Verts*, Green Pamphlets. They were from a literary point of view, but not idealistic. They were a continuation of the weekly pamphlets (1906/14) of Peguy, in which he severely criticized the social regime.

His writings include: *An Essay on the Worker's Movement in France*, 1901; *An Apology of Our Past*, (a dispute with Peguy), 1908; *Charles Peguy and his Weekly Pamphlets*, 1918; *A Visit to the Peasants in Central France*, 1921; *The History of the*



*Third Republic*, 1937; two volumes on *Nietzsche*, 1944; and *The Marriage of Proudon*, 1955.

Halevy was a member of the *Institut de France*.

The medal is 59 mm, minted in the Paris Mint, France in bronze and silver.

The biographical data was taken from the *Hebrew Encyclopedia*. ❧

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## AINA Newsletter Award

The "Morris Bram Club Newsletter Award" has been created for the best AINA club newsletter.

Checks totaling \$500 to fund the award were presented by Leonard Reuven and Stanley Yulish. Serving on the committee which will judge the newsletters will be the editor of *The Shekel*, the *AINA Club Bulletin* editor, and Morris Bram, AINA president.

INS clubs wishing to compete for the award should mail entries to: Morris Bram, AINA, P.O. Box 25790, Tamarac, Fla. 33320. ☆



# JEWS AND JEWISH SUBJECTS ON COINS & CURRENCY

by David Paszamant

Some time ago, I started searching for coins of countries (other than Israel) which portrayed either Jews or Jewish-related subjects. This search has led into some interesting avenues for, besides those people who are unquestionably Jewish, we also have some descendants from Jews.

East Germany is a most prolific country for the recent issue of coins which have depicted either a Jew or a Jewish theme. Starting in 1968, they issued a 20-mark coin commemorating Karl Marx.

Karl Marx (1818-83) was born in Germany. He was the chief theorist of modern socialism. He settled in London in 1849 where he is buried. Marx's father had him convert to Christianity at the age of six. Subsequently Marx developed a very hostile attitude toward Jews with Judaism synonymous with bourgeois capitalism, a capitalist mentality, and a symbol of financial power.<sup>1</sup>



Then in 1971, East Germany released a coin commemorating Rosa Luxemburg. Actually, this coin is a joint commemorative, honoring Karl Liebknecht as well. This coin has a denomination of 20-marks.

Rosa Luxemburg (1871-1919) was a founder of the Social Democratic Party of Poland and Lithuania. She migrated to Germany in 1898,

where she became prominent as a spokesperson and theorist for the Socialist International. She opposed World War I as an imperialist enterprise and was imprisoned by the Kaiser. She was an editor of the Communist daily *Die Rote Fahne* (Red Flag) with Karl Liebknecht. Following World War I, with a revolution threatening Germany, both were murdered by army officers.<sup>2</sup>



Heinrich Heine was depicted on a 10-mark East German coin dated 1972.



Heinrich Heine (1797-1856) was a German poet and essayist, one of the great German lyric poets and Germany's outstanding Jewish writer in that period. His works reveal sharp political insight and satire. He submitted to baptism in 1825, but later said: "I make no secret of my Judaism to which I have not returned because I have never left it."



Heine became an exile in Paris in 1831.<sup>3</sup>

In 1979, East Germany released two coins that I consider to have Jewish themes. The first one is the 5-mark Albert Einstein Coin commemorating the centennial of his birth in 1879.



Albert Einstein (1879-1955) was the creator of the theory of relativity which revolutionized modern physics with new concepts of space and time. His work prepared the ground for atomic physics. He won the Nobel Prize in 1921.

While in Germany, he was a professor at the University of Berlin and director of Kaiser Wilhelm Institute of Physics. Upon his arrival in the U.S. in 1933, he became a professor at the Institute of Advanced Study in Princeton. Einstein was active in humanitarian, Jewish and Zionist causes. Unquestionably, Einstein was one of the world's greatest scientists.<sup>4</sup>

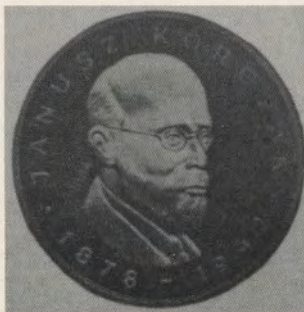


The other 1979 coin is actually a 20-mark commemorative for Gotthold Ephraim Lessing, but the stage depicted on the coin features a scene from *Nathan the Weise*.

Gotthold Lessing (1729-81) was a German dramatist, philosopher and critic. He was the first to present the Jew on the German stage in an objective manner. Lessing was a friend of Moses Mendelssohn, his inspiration for his last play *Nathan der Weise*, a plea for tolerance.<sup>5</sup>

Poland is next in terms of productivity of depicting Jews on coins. Poland issued coins commemorating three Jews, two different versions of each coin, so we actually have a total of six different coins.

The first coins were issued in 1978 and they depicted Janusz Korczak on a 100-zolota coin.





Janusz Korczak (1878-1942) was a Polish writer, educator and physician. Starting in 1911, he headed the Jewish orphanage in Warsaw. The children were taught self-government and they produced their own newspaper. Korczak directed children's institutions in the Warsaw ghetto until his death in the gas chambers with his wards in 1942.<sup>6</sup>

In 1979, Poland issued coins depicting both Ludwik Zamenhof and Henryk Wieniawski on 100-zolota coins.

Ludwik Lazar Zamenhof (1859-1917) was a Polish physician and philologist who created Esperanto, an approach to an international language. In 1878, he published his first outline of this new, simple language that he hoped would help promote international understanding. His pseudonym "Doktoro Espterato" (Dr. Hopeful) inspired the name of the language.

Zamenhof convened the first international congress of Esperantists in 1905. He was an early member of Hovevei Zion.<sup>7</sup>

Henry Wieniawski (1834-80) was a child prodigy who toured Europe as a violinist with his brother Joseph, a pianist. In 1850, Henry was appointed solo violinist to the Czar. He toured the U.S. from 1872 until 1874 with Anton Rubenstein.

He settled in Brussels where he composed many works (in marked Slovonik idiom) for violin, including two concertos and his popular *Leginde*. His brother, Joseph, studied

piano under Liszt and later became a professor at the Brussels Conservatory.<sup>8</sup>



In 1979, Switzerland issued two different coins to commemorate the centennial of the birth of Albert Einstein. Both coins were denominated as 5-francs. One coin depicted Einstein and the other showed several of his formulas.



In 1973, Austria issued a 25-schilling coin commemorating Max Reinhardt.





Max Reinhardt (Goldmann) (1873-1943) was a giant among German stage producers and directors. He was a leading force in the theater during the first part of the 20th century. His technical innovations on

stage led to productions which deeply influenced all later European stagecraft. Reinhardt emigrated to the U.S. in 1934 and to Broadway and Hollywood. He died in 1943 in America.

(to be continued)

## The New Israel Ten Sheqalim Coin

by Samuel Lachman, Haifa



On 2 Adar 5742 (25 February 1982) a new ten sheqalim coin was placed into circulation by the Bank of Israel<sup>1</sup>.

Similar to the 5 sheqalim coin, the new coin will successively replace the current 10 sheqalim bank note. Again the cost of production played a vital part in this change. A bank-note now costs about 1 sheqel and is in circulation for a year or a year and a half. The new coin is minted at a cost of 65 new agorot and will remain in use for many years.

Like all Israel coins, this new coin again depicts an ancient motif.

**Obverse:** a galley to left with high aphlaston at right, and battering ram at left. The galley has a rudder, five oars and a cabin on deck. This is a stylized form of galley appearing on the coins of Herod Archelaus (4 B.C.E.-6 C.E.)<sup>2</sup>. At top is the emblem of the State and around "Israel" in Hebrew, Arabic, and Latin characters.

**Reverse:** a large numeral "10" between two stars of the type which appears on the coins of Alexander Jannaeus (103-76 B.C.E.). Below is the word "Sheqalim" in Hebrew and Latin characters. The coin shows the year 5742 in full.

The coin has a diameter of 26 mm, and weighs 8 grams. The edge is plain. The alloy used is copper-nickel (25% nickel, 75% copper). The design is the work of Gabi Neuman, while the models are by Tidhar Dagan. The coins were minted at Stuttgart, by the mint of the Federal Republic of Germany. ☆

### References:

1. The particulars are based on the official notice of the Bank of Israel. I am grateful to Mr. Shmuel Aviezer who kindly provided this information.
2. The galley shown on the coin is very similar to that on a coin in the collection of the Bank of Israel. See Arie Kindler, *Coins of the Land of Israel*. Jerusalem 1974. No. 41 and the enlarged illustration of page 36. Other references are Meshorer No. 53, and Reifenberg No. 53.



# THE YIDDISH THEATRE

by Edward Baruch



On June 13th, 1981, a Festival of Yiddish Music and Theatre took place at the Adelphi-Calderone Theatre in Hempstead, Long Island. It was presented by Adelphi University of Garden City, New York, jointly with a number of Jewish Y's from Nassau County. Featured as "Der Yiddisher Caravan", this performance was made possible by a grant from the Federation of Jewish Philanthropies as well as from the Nassau County Office of Cultural Development. It was by no means an isolated instance of the Yiddish renaissance now sweeping the country for some years.

For countless generations following the fall of the Temple in Jerusalem, Jews were strictly forbidden to take part in or even to attend any play. The sorrow of the fall of the Eternal City to the Roman conquerors who also used the Holiest of the Holies as a podium, gave impetus to the Rabbinate's compelling order. All Jews were to abstain from such display as theatre until the Temple was completely restored and cleansed from the heretic practices.

It was not until late in the Eleventh Century that certain performances were viewed as more proper, specifically those Biblical in nature. "The Tribulations of Joseph in Egypt" and "David and Goliath" were some of the plays then popular amongst Middle and Eastern European Jewry.

From the Eleventh to the Nineteenth Century, the Orthodox Rabbis tolerated such plays only at Purim time, and in many instances were relegated to plays related to children's stories. Then something hap-

pened which caused Jews in the Pale and other such areas to challenge the Rabbinate's authority on such matters.

Before a review of the emerging Yiddish theatre, it is necessary to make clear that the Yiddish language was looked down upon by the affluent and better educated people of the period. Yiddish, a jargon of German, Polish, Hebrew and further spiced with additions from just about every conceivable modern language, was the common idiom of the large masses of Jews of Eastern Europe. By its daily use, it grew to be the language of the people. Its delightful intricacies, even to this day, defy many translators seeking to interpret some of its most subtle meanings.

## Plays in Yiddish

Yiddish was developing and spreading at the time of the European Renaissance. In the 1800s, a Russian Jew, Avron Goldfadden, after many tries at finding a livelihood, all failing, found that he had one talent: His flair for words in the Mamelushen language. He developed plays around simple plots that went to the heart of the Jewish people. On occasion, following Shakespeare and the early Greek and Roman playwrights, he spiced up his plays with sexy words. Some of these words were bold talk in front of audiences, but they were subtle enough to escape a complete ban by the Czar's Establishment.

It was an era of Jewish enlightenment. Czar Alexander II had proclaimed that no minority should suffer discrimination. One of the prior period's most onerous laws provided





Medal struck for the Jews of Russia, commemorating Tsar Alexander I's "emancipation" of the Jews.

that Jewish boys could be forcibly conscripted into the Army at twelve, rather than at age eighteen as all other Russians. This meant a full twenty-five years in the military. One result was that Jewish parents seldom had a chance to ever see their children again because of the unusual long conscription period. Since many youths could not stand the rigors of the military, the mortality rate was high.

When under Alexander II these and other inequities were terminated, Jews in the Pale, and especially the new generation, could begin to take another look at their lives. The spiritual values which had guided them through the turbulent years gave way to new dreams and ambitions.

It was at this juncture in time that Avron Goldfadden gathered an inexperienced but talented small group of adventurist individuals. His plays, written, produced and staged by Goldfadden, were presented in the most unlikely places, in front of small but adoring audiences. Tribulations and crises were always the order of the day; patrons were poor and income was low. There was hardly any money left after expenses. With his actors on a starvation diet, there were constant behind-the-scene skirmishes between them and Goldfadden. On occasion,

after the first act, one of his actors would threaten to leave. While some heroic stalwarts would try to convince him otherwise, Goldfadden himself would have to come out on stage at intermission time to read poetry, a delay to give time to his supporters to arrange a "truce" so that the show might go on. Because of his constant problems with actors and finances, his nervous appearances were always counter-productive.

### Actors doubled as women

The enterprising Goldfadden came upon the idea of finding success beyond Russia, taking his troupe to Rumania and Poland. Theatre life remained an uphill struggle. In those early stages, finding female actresses was just about an impossibility. Women were not yet independent. Consequently, actors doubled as actresses, appearing in women's clothing. Later, talented and semi-talented girls, mostly recruited without family approval, joined the troupe. Out of this human ragtag loomed an array of luminaries that would ultimately dazzle the whole world. Sigmund Mogulesko, David Kessler, Jacob Adler, just to name a few, were some of the pioneers later to become the giants of the Yiddish stage.

March 1st, 1881 was a fateful day for Czar Alexander II and for the climate for the Yiddish Theatre in



Russia. The Czar was seriously wounded by a terrorist's bomb, dying shortly thereafter. Russia's new Czar, Alexander III, proved to be a most repressive ruler. He set against the proliferating minorities, and the Jews were the hardest hit. After expelling all Jews from government jobs, closing their schools and press, banning societies and cruelly uprooting Jewish enclaves in the urban centers, the final blow was dealt two years later. A special edict was passed forbidding the performance of Yiddish Theatre in any part of Russia.

It is believed that the straw that broke the camel's back for the Yiddish Theatre was a play by Goldfaden portraying Bar-Kochba, the rebellious leader. The Czar saw it as subversive in nature and he banned all Yiddish Theatre throughout Russia.

The repressions triggered a mass exodus to the United States, South America, England and Africa. A significant group also went to Palestine.

London served as a transition stop to America. New York City became the center of the Yiddish-speaking world. Twelve Yiddish theatres were founded in the next fifty years, most of them located in the Lower East Side, home of the immigrants. Their lives were story lines on the theatre stages.

Names such as Sophia Goldstein,

Boris Thomashefsky, Sigmund Mogulesko and Jacob Adler, among others, brought their fame and notoriety from the Old World, unleashing the beginnings of what would become the Golden Age of Yiddish spectacles. America offered them the opportunity to perform with no holds barred.

Jewish audiences continuously flocked to see their favorite stars and they became engrossed in the plots as if they themselves were on stage. The line between reality and fantasy almost did not exist. For instance, often a play would portray a mistreated wife: her mean actor-husband would abuse her both physically and mentally. To add insult to injury, he would order her to move heavy furniture. A woman spectator would then stand up, and with tears running down her cheeks would yell at the top of her voice: "Throw that inhuman louse out—and if you don't, I will".

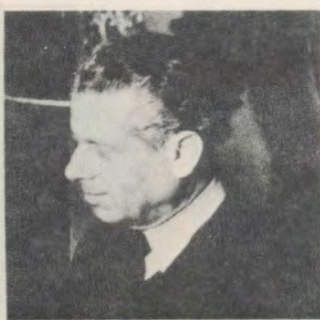
Likewise, when a sick child was portrayed as being refused a bowl of soup by his stepmother, someone in the audience would become emotional and yell:

"You don't have to starve, darling. Please come to my house and leave that evil woman to rot. I will cook for you."

When a play was of a controversial nature, verbal fights would erupt amid the audience. Since it was only



Adolph Sonnenthal as  
Nathan the Wise.



Max Reinhardt.



Rudolf Schildkraut, as  
Yekel in Sholem Asch's  
God of Vengeance.





Posters of Habima productions in Russia, France, Germany, Italy and Israel.

human nature that audiences would applaud acting as true life and hiss at unpopular situations, actors tried very hard to play the good guys; bad guy roles were usually relegated to newcomers.

Audiences became so addicted to soap operas that a serious play could make them feel uncomfortable. Then they showed displeasure by talking to each other and the general mood was restless. Then it took an actor of stature, in the middle of the play, to come forward to make an unsche-

duled impassioned plea for understanding of "this jewel of a play". With the passing years, the better educated public became more intellectual. They demanded more sophisticated plays.

Writers of the caliber of Y. Peretz and Sholom Aleichem, playwrights such as Jacob Gordin and the great musical composers S. Perlmutter, Sholom Secunda and Joseph Rumshinsky elevated Yiddish Theatre to a point where even non-Yiddish speaking audiences would be greatly



Official 1979 IGCAM medal honors Habima



*Theater Review from  
The New York Times*

**"The Dybbuk" in Hebrew.**

THE DYBBUK (original version), a dramatic legend in three acts, by S. Ansky, with music by I. Engel; staged by E. Yachting; presented in Hebrew by the Habima Players at the Mansfield Theatre.

First Batlan .....	Ralkin Ben-Ari
Second Batlan .....	Benno Schneider
Third Batlan .....	Ben-Chaim
Meier .....	B. Tschemeritzky
Chonon .....	L. Warshawer
Hennoch .....	Benjamin Zemach
Messenger .....	A. Prudkin
Ascher .....	E. Winlar
Gnesia .....	Ch. Grober
Sender .....	D. Itkin
Lea .....	Anna Rovina
Friede .....	Tmima Yudelwitch
Gitel .....	Tamar Robins
Basia .....	F. Lubitsch
Refual .....	Aron Meskin
Berchik .....	S. Brook
Dvovia .....	Winiar-Katchur
Dreisel .....	Ch. Grober
Yachna .....	Chava Adelman
Nechuma .....	Anna Paduit
An Old Woman .....	Chana Hender
Rivke .....	Elisheva Factorowitch
Elka .....	Ina Govinskaya
Menasha .....	Benjamin Zemach
Nacman .....	J. Bertanow
Mendel .....	Benno Schneider
Asrial .....	Naum L. Zemach
Michael .....	Zwi Friedlander
Shameshon .....	B. Tschemeritzky

**By J. BROOKS ATKINSON.**

After the usual delays and postponements and the formality of Ellis Island probation, the Habima Players of Moscow have strung up their canvas scenery and set up their eccentric props in the Mansfield, where they acted "The Dybbuk" last evening. Almost exactly a year ago the Neighborhood Playhouse made this exotic play by Ansky a treasury of organized acting in an adaptation for the English stage. Next Thursday, incidentally, the Neighborhood players will put on "The Dybbuk" again. The Habima performance is described as the "original version"; the spoken tongue is Hebrew, or, as one of the soothsayers reported in the lobby, a Russian-Lithuanian dialect constructed upon Hebrew. In spite of an eager audience, to many of whom Hebrew was not an unfamiliar tongue, the spoken words obviously did not matter particularly last evening. For the attention was naturally focussed upon a highly stylized type of acting developed to a state of plastic perfection. We have all caught hints of it in other performances directed by the innumerable Moscovians now rummaging around this country. The direction of the Moscow Art Theatre Musical Studio had been tarred a little with the same brush. But no other performance in this city has been so bold in its stylization, so daring in its treatment of details and so skillful in evoking the latent moods of a production.

In order to describe it one must report some of the details. First of all, the make-up is extraordinary. Faces are painted with curious designs, high colors, not unlike

attracted by its beautiful acting and sophistication.

They will always be remembered through recordings, books, movies and the vivid memories of old timers lucky enough to have lived through that enchanting period.

**A Medal for Habima**

The Israel Government Coins and Medals Corporation, in early 1979, issued a 45mm silver and a 59mm bronze medal to mark the 60th anniversary of the *Habima National Theatre* of Israel.

Obverse of the medal shows a scene from "The Dybbuk", depicting the actress Hannah Rovina. The word "Dybbuk" appears in Hebrew and English. The reverse has the emblem of Habima and the words, *Habimah National Theatre* in Hebrew and English, the number 60 and dates: Moscow 1918—Israel 1978.

S. Anski, the author of this play, died in Poland in 1920, too young to see his masterpiece performed to world-wide acclaim. "The Dybbuk", perhaps the pinnacle of Yiddish Theatre was performed for the first time in the early 1920's by the Vilna Troupe.

The wonderful world of Yiddish Theatre gave our parents and grandparents a tremendous insight into their emotional feelings. It left its great legacy of hopes, sorrows, tragedies, humor and warmth to be remembered and cherished by future generations. It is the kind of nostalgia that will stay with us to the end of time. 🕯

A review of the Habima production of the DYBBUK in 1926 in New York reviewed by the famed critic Brooks Atkinson.

# MEDICAL COINS AND MEDALS OF JEWISH INTEREST

## PART TWO

by  
Marvin Kay, M.D.,  
Toronto

### NATHANIEL WALLACH



Figure 16

Figures 16 and 17 are the obverse and reverse of a unique medal honoring Dr. Nathaniel Wallach. This



Figure 17

Jewish Danish physician was the subject of a detailed article in *The Shekel*, Volume XIV, Number 3, Jan./Feb., 1981.

### ELIAS HENSCHEL



Figure 18

This is one of the oldest Jewish medical medals in my collection. It honors Elias Henschel, of Breslau. This copper medal is 40mm in diameter.



Figure 19

The obverse, Fig. 18, shows a bust of the doctor, and the Latin inscription, *Elias Henschel, Nat. D. III. Apr. MDCCLV. L. Annos Doctor Medicinae*. This translates as, *Elias*



Henschel, born 4 April 1755. 50 years as a Doctor of Medicine.

The inscription on the reverse, Fig. 19, also in Latin, reads: *Conventus Iudaeorum Vrat. Meritis Popu-*

*laris Sui D. III Ian. MDCCCXXXVII.* Translation: Assembly of the Jews in Vrat (Czechoslovakia) because of the merits of his fellow citizens, 3rd January, 1837.

## KARL LANDSTEINER



Figure 20

This Jewish physician is noted for research which led to his discovery of the various human blood types. For this work, he was awarded the Nobel Prize in Medicine and Physiology in 1930.



Figure 21

In 1968, on the occasion of the centenary of Landsteiner's birth, the Ortho Diagnostic Company of Raritan, New Jersey, issued the 38mm nickle medallion, Fig. 20 and Fig. 21.

## ISRAEL CANCER ASSOCIATION



Figure 22

A bronze, uniface medal, 59mm, Fig. 22. In the center: the emblem of the Israel Cancer Association, a sword piercing a stylized crab, or cancer. The inscription gives the name of the organization in English and Hebrew.

In April, 1980, I was the successful bidder on this medal in lot #76 in the New York auction of the Itzhak Avni collection.

## MAGEN DAVID ADOM



Figure 23



Figure 24

The 'Red Magen David' of Israel is equivalent to the Red Cross in Canada and the USA. This organization celebrated 50 years of lifesaving and humanitarian activities in 1980. To commemorate this milestone, an official bronze medal, 59mm, was issued. The obverse, Fig. 23, features the Star of David, and the inscrip-

tion, in English and Hebrew: Magen David Adom in Israel—50th Jubilee 1930-1980.

The reverse, Fig. 24, shows the bilingual inscription: *Whoever saves one life has saved an entire world* ... plus a super-imposed heart, a drop of blood and a globe of the world.

## HENRIETTA SZOLD



Figure 29

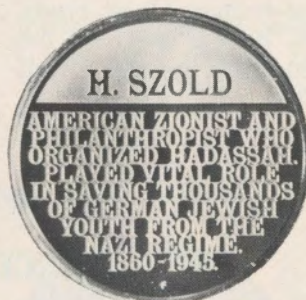


Figure 30

Henrietta Szold was born in Baltimore, Maryland, in 1880, the eldest of eight daughters of Rabbi Benjamin Szold. In her capacity as the first president of Hadassah, she was responsible for the formation of the American Zionist Medical Unit which sailed to Palestine in the summer of 1918, thus qualifying for this collection.

The Henrietta Szold medal is #99 in the Medallic History of the Jewish People series. The obverse, Fig. 29,

shows a portrait of this dedicated woman, alongside a few of the children she rescued from Germany in 1934 through the Youth Aliyah program.

The reverse, Fig. 30 reads: *H. Szold/American Zionist And / Philanthropist Who / Organized Hadassah. / Played Vital Role / In Saving Thousands/Of German Jewish / Youth From The / Nazi Regime / 1860-1945.*



## SIGMUND FREUD



Figure 25



Figure 26

Sigmund Freud was the well-known physician and psychoanalyst. He was born in Moravia on May 6, 1856. With the support of a Jewish philanthropic agency, he entered medical school at the University of Vienna, from which he graduated in 1881. Freud is best known for his work in psychoanalysis and the emphasis on the importance of sex as the cause of many psychological disorders. It is not generally known that Freud did some research on cocaine and discovered its anesthetic properties.

The reverse of the Freud medal from the Great Men of Medicine se-

ries, Fig. 25, shows a male and female figure. The legend reads: *The Manifestation is Today; The Cause Lies in Yesteryear*. The obverse, Fig. 26, presents Freud, and his dates: 1850-1939.

Another Freud medal, Fig. 27, a bronze, shows Freud in a right profile. The reverse, Fig. 28, shows a rocky ledge supporting a Theban sphinx, half-man and half-lion. Observing this creature is a nude man, standing. The Greek inscription may be roughly translated as: *The man who knew the famous riddles, was also the greatest*.



Figure 27



Figure 28

## HADASSAH HOSPITAL



Figure 31

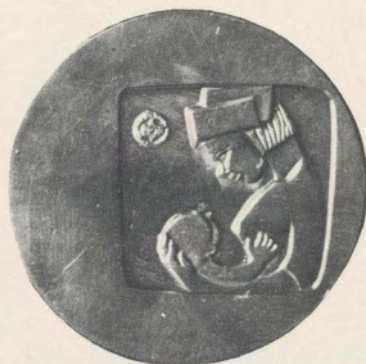


Figure 32

In 1948, following the Israeli War of Independence, the original Hadassah Hospital was isolated inside Jordanian-held territory. Hadassah built a new hospital in western Jerusalem. The IGCAMC issued bronze and silver medals to commemorate this event. The obverse, Fig. 31, shows the distinctive facade of the

hospital building and the words, in Hebrew and English: *Hadassah Hebrew University Medical Center Jerusalem—Dedicated August 1960*.

The reverse, Fig. 32, shows an incuse image of a nurse cradling an infant in her left arm. The diameter of the bronze is 59mm, and the silver, 34mm.

## HENRIETTA SZOLD



Figure 33



Figure 34

In 1960, Israel issued a one-lirot coin honoring Henrietta Szold. On the obverse is a bird's-eye view of the new Hadassah Medical Center, Fig. 33. The reverse, Fig. 34, shows a

cloaked figure of a shepherdess enfolding a newborn lamb in her arms. The Hebrew inscription: *Henrietta Szold, and Hadassah—Youth—Aliyah*.



## HADASSAH UNIVERSITY HOSPITAL—MT. SCOPUS



Figure 35



Figure 36

Following liberation of eastern Jerusalem in the Six-Day War of 1967, Hadassah set about to rebuild the original hospital on Mt. Scopus.

When work was completed in 1975, an Israeli state medal in 59mm bronze and 45mm silver was issued to commemorate the event. The

bronze medal is in the collection. The obverse, Fig. 35, shows the new hospital building. The inscription, in English and Hebrew: *Greater the latter glory than the former*. On the reverse, Fig. 36, is the Hadassah emblem, the dates 1975/5336, and the bilingual inscription: *Hadassah University Hospital Mt. Scopus*.

## SHAARE ZEDEK HOSPITAL



Figure 37



Figure 38

In 1980, AINA conducted a campaign to raise funds for the Shaare Zedek Hospital in Jerusalem. For every donation of \$5.00 to the hospital, AINA awarded the donor a distinctive token. It is cupronickel, 31mm in diameter. The obverse, Fig. 37, has the Shaare Zedek emblem, the AINA emblem, and the words: *The World of Numismatics*.

On the reverse, Fig. 38, the most prominent feature is a stylized lion. Above is the emblem of the State of Israel, and the word *Israel* in Hebrew, Arabic and English.

## EPILOGUE

This presentation does not pretend to list ALL medical coins and medals from Jewish sources or pertaining to Israel. No doubt, there are dozens (or even hundreds?) of others which could be included. This is simply a listing of those coins and medals in the author's collection.

If anyone has any other Jewish or Israeli medical coins or medals, and wishes to enter into correspondence with the author, he is invited to do so, c/o The Shekel. ☆



# PIDYON HABEN REDEMPTION OF THE FIRST-BORN

by Bernard Yesner, M.D.

The tradition of Redemption of the First-Born by which the father redeems his first-born son; thus releasing him from the priesthood to which all first-born sons are dedicated; has its origin in the Torah: "from a month old shalt thou redeem, according to thine estimation, for the money of five Sheqalim after the Sheqel of the Sanctuary" (Numbers XVIII,16). From the dawn of their history, the Israelites used to consecrate to G-d their "first strength," the first fruits of the soil and the firstlings of animals as an acknowledgment that they owed all that they had to Him, "the first of the first fruits of thy land thou shalt bring into the house of the Lord thy G-d (Exodus XXIII,19) "the first-born of thy sons shalt thou give unto me" (Exodus XXII,29).

After their exodus from Egypt, as they wandered in the wilderness, the Israelites were bidden by the Almighty, "Sanctify unto Me all the first-born whatsoever openeth the womb among the children of Israel" (Exodus XIII,2). This was a reminder of G-d's everlasting lien upon the children of Israel, "Because all the first-born are Mine; for on that day that I smote all the first-born in the land of Egypt, I hallowed unto Me all the first-born in Israel" (Numbers III,13). By sparing the first-born of the Israelites, G-d acquired a special ownership over them, and, until the completion of the Tabernacle, they were assigned to the Priesthood. With the building of the Sanctuary a class of Priests (Cohanim) and servants of the Temple (Levites) were formed; the latter to replace the first-



born son. Moses was enjoined thus, "Number all the first-born of the males of the children of Israel from a month old and upward, and take the number of their names" (Numbers III,40). It was divinely commanded that the Levites replace the first-born son (one Levite for every first-born son) and any in excess of the number of Levites had to be redeemed; each with five Sheqalim after the Sheqel of the Sanctuary.

## The Ordinance

Based on this venerable usage, it is a Biblical Ordinance that the father redeem his first-born son on the thirty first day after his birth. Should that day fall on a Sabbath or a Holy Day, the ceremony takes place on the morrow. If the father fails to redeem his son within the prescribed period of time, he should do so subsequently. If he fails to redeem him altogether, the son himself must do so at maturity.

Only the first-born of the Mother's side is redeemed.



Cohanim (Priests) and Levites (Servants of the Temple) are exempt from the Biblical Ordinance.

Every Priest is competent to carry out the ceremony and may, if he wishes, return the coins to the father as a gift.

### The Ceremony

The father takes his infant son, handsomely attired for the occasion, and presents him to the Cohen after having prepared the five coins for the Redemption, and makes the following declaration:

"My wife, an Israelite, bore me this son, the first-born of his mother, and I give him to you."

The Cohen asks the father: "Which would you rather—your first-born or the five coins that you are bound to give me in his redemption?"

The father replies: "I desire rather to redeem my son and here is the value of his redemption, five coins, as I am bound to give according to the Law".

As the father is about to hand over the redemption money, he makes the following blessings:

"Blessed art Thou, the Lord our G-d, King of the Universe, Who sanctified us by Thy commandments and commanded us the redemption of the son."

"Blessed art Thou, the Lord our G-d, King of the Universe, Who kept us in life and preserved us and brought us to this day."


The father then hands the money to the Cohen, and the Cohen pronounces the benedictions over wine and spices. He then takes the redemption money and, holding it over the head of the child, blesses him for life, learning, obedience of the Law and good deeds; and, at the last, may offer the special priestly blessings.

### Pidyon Haben Coin

Until a quarter of a century ago, throughout the communities of Jewry all over the world, silver coins of local legal tender, or silver replicas, were used instead of the five Sheqalim of Bible days. Now, in the sovereign State of Israel, the Bank of Israel has minted a coin which is called "Pidyon Haben," Redemption of the First-Born Son. This modern currency has given back to an ancient and meaningful custom its pristine Hebrew character. Minted annually (until 1977) in Uncirculated and Proof condition, it shows the year of issue, and, not only authentically answers the requirements of the prescribed religious ritual, but becomes a treasured collector's item.

Sages and scholars hold that, to match the original silver Sheqalim, the five coins should together amount to between 93 and 100 Grams of pure silver. The Bank of Israel, however, to avoid the slightest doubt, has chosen to mint five coins weighing together 130 Grams, 117 being pure silver; and thus the immemorial bidding is more than wholly fulfilled.



A handsomely decorated certificate in Hebrew, signed by the two Chief Rabbis of Israel, with an English version, comes with the set; attesting officially that the coins are fit for the ancient ritual. There is space on the certificate in which to inscribe the name of the son, the day of his redemption, and whatever else may be of abiding interest to his family. 



## A.I.N.A. 1982 MEMBERSHIP MEDAL



The American Israel Numismatic Association is presenting to all members of the organization a 1¼-inch, 14 gauge, reeded Goldline medal for the year 1982.

The obverse of the medal depicts the AINA emblem in the center, with the American flag on the left, and the flag of Israel on the right. This side of the medal was designed by Nathan Sobel, Brooklyn, New York. The reverse side of the medal depicts the Star of David outlined by the Roman numerals X and V, symbolizing



A.I.N.A.'s 15th Anniversary. The Hebrew *lamed* (30) and *dalet* (4), represent Israel's 34th Anniversary. Around the edge are the words, "A.I.N.A.'s fifteenth year of service to its members and Israel numismatics" with the dates, 1982-5742. This side of the medal was designed by Jacob Hennenberg, Beachwood, Ohio.

This beautiful medal was sculpted and struck by the Cincinnati Coins and Medals Company, Cincinnati, Ohio. ☸

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## PITTMAN, BOWERS AT AINA EVENTS

John Jay Pittman will for the first time present a special showing of the famed John Jay Pittman Collection on *Selected English and British empire Patterns and Proofs, 1662-1982, Struck in Many Different*



John Jay Pittman

*Metals* at the Greater New York Coin Convention in New York City on May 13-16. The Convention celebrates the 15th Anniversary of the organization which was chartered in 1967.

The Pittman presentation will be on view during all Exhibit Hours at the New York Sheraton Hotel.

### Bowers Speaks at Banquet

Q. David Bowers, Vice President of the American Numismatic Association and a long-time friend of A.I.N.A. will be the Honored Guest at the Annual Banquet on Saturday evening, May 15.

Mr. Bowers will present an audio-visual slide program entitled *Coins and American Life at the Turn of the Century*. The program will be that unique combination of education and entertainment which will make the banquet an occasion long remembered by AINA members and friends gathering for the occasion.



# MEL WACKS, BIBLICAL NUMISMATIC EXPERT, DISPUTES SHROUD OF TURIN COIN THEORY

The Shroud of Turin is an ancient linen cloth, imprinted with the image of a dead man's body, marked with what look like blood stains. The man appears to be a crucified person of the First Century. Was the man Jesus of Nazareth?

For centuries it was thought that the image on the Shroud was a painting executed for reverence or for money by some forgotten 14th century artist. Today, however, some believe the Shroud to be genuine, the actual burial garment for Jesus.

Some say that no one could have painted the image on the Shroud. Some say no forger could have created it because the Shroud may be interpreted to reveal details of anatomy unknown prior to the 19th century.

The Shroud appears to reveal details of coins laid over the dead man's eyes.



Biblical numismatic expert Mel Wacks has concluded that the coin image on the Shroud of Turin could not possibly have been made by a coin issued by Pontius Pilate, as has been proclaimed by Francis Filas S.J. of Loyola University of Chicago. The shroud has been claimed by some to relate to the burial of Jesus.

Wacks is editor of *The Augur*, official newsletter of the Biblical Numismatic Society, and Numismatic Consultant to the Magnes Museum, Berkeley, California. He is author of *The Handbook of Biblical Numismatics* and has written over 100 articles on the subject of Biblical numismatics.

## Background

The Shroud Coin Theory can be traced back to the computerized image enhancement analysis made of Shroud photographs by Dr. Eric Jumper, Dr. John Jackson and Kenneth Stevenson, Jr., published in the American Numismatic Association's magazine *The Numismatist* in 1978.

These investigators wrote:

"One of our investigators ... surprisingly revealed objects resting on the eyes—objects which resembled small disks or 'buttons.' Could these two objects then be coins? When we mentioned our coin theory to friend Ian Wilson, he, being somewhat of a coin buff, immediately looked into what coins might have been used if the Shroud was genuine. The result of his study produced the possibility of a Jewish bronze leptón of Pontius Pilate minted from 29-31 AD. Additionally, the observation of what appears to be a backward question mark on the object on



the left eye seemed to correspond to the striking (Augur's wand) on a lepton! Intriguing points, but to date still inconclusive."

In 1980 Francis Filas privately published a 7000-word study, *The Dating of the Shroud of Turin from Coins of Pontius Pilate*, in which he claimed the detection of certain features on the Shroud coin image . . . "the (letters) 'UCAI' angled from 9:30 o'clock to 11:30 o'clock around the curve of an astrologer's staff called a Lituus (or Augur's wand)."

Filas goes on to state that the letters "UCAI" are the portions of the coin inscription "TIBEPIOYKAICAPOC". Then, in a dazzling display of probability theory, it was shown that the odds were one in "6 million times a trillion times a trillion times a trillion that the lituus and UCAI are fallacious patterns on the weave of the Shroud, accidentally duplicating markings on the coins of Pontius Pilate."

### The Case of the Misspelled Pontius Pilate Coins

In a press release dated September 1, 1981 Filas indicated that:

"Imprints of a misspelled Pontius Pilate coin now in existence are the same as imprints of an apparent coin on the right eye of the crucified man's figure on the Shroud of Turin. This discovery proves the authenticity, the place of origin, and the approximate dating of the Shroud of Turin beyond reasonable doubt."

In a notarized statement, dated August 31, 1981, that accompanied the press release Filas describes this "missing link" as follows:

"This coin has the vertical lituus (astrologer's staff), with letters still discernible beginning at 9 o'clock along the staff of the lituus. The letters are : 'T', 'O'; then an apparent 'U' eaten away



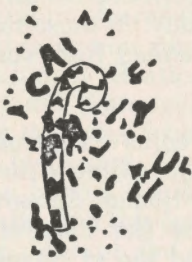
Here is the first "error" coin of Pilate discovered by Filas. However, Wacks indicates that the visible inscription is the normal TIBEP and not CAI as Filas maintains.

at 10 o'clock. At 10:30 o'clock: the letter 'C'. At 11:00 o'clock: the letter 'A' eaten away almost to the surface of the coin, but with visible stilts and crossbar in relief, in high-resolution photography. At 11:30 o'clock: the Greek letter iota ('I') at the upper half of the line."

After careful examination of greatly magnified glossy photographs of this coin, supplied by Filas, Wacks has concluded that "the actual inscription is quite normal for the coin and bears no similarity to Filas' findings. The visible letters are simply the bottom two-thirds of the inscription 'IBEP', a portion of the Emperor's name—'TIBEPIOY' (Tiberius). "Both the location of the letters and their shape make this conclusion certain."

Filas issued another press release on November 16, 1981, which proclaimed that "Second rare Pontius Pilate coin definitely confirms previous coin imprints on Shroud of Turin." Wacks also examined enlarged glossy photos of this second



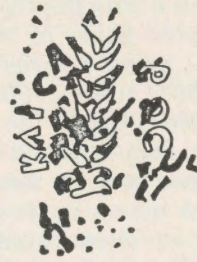


Here is the Shroud 'coin image' with the lituus superimposed in the position indicated by Filas. Wacks maintains that the letters "CA" are in the wrong position. Filas shows them at 10-11 o'clock, whereas they would normally be at about 2-3 o'clock as part of the inscription KAICAPOC. Even if the "KA" was misspelled as "CA", it should be at about 1:00 o'clock.

coin and agrees that the spelling is incorrect, appearing as "CAICAPO". Wacks goes on to indicate that misspelling were not that uncommon on the small bronze leptons which were generally crudely struck in ancient Judaea over a 200-year period (c. 103 B.C. to 59 A.D.).

However, Wacks went on to say that:

"The location of these letters are normal for this coin—1:00 o'clock to 5:00 o'clock. They are on the right side of the lituus and not in the upper left position of the Shroud coin image. In fact, I know of no Pontius Pilate coin with the letters 'UCAI' in the relative position of the Shroud coin image! None is shown in the Collection of the British Museum, nor in the newly published *Sylloge* of the Collection of the American Numismatic Society, catalogued by Ya'akov Meshorer. Admittedly, there is a drawing of such a coin in Madden's 1864 *History of Jewish Coinage*, but most of that coin is struck off of the flan and, in any case, it is only a drawing and may have been in error as other drawings in this book have proven to be."



Grain of barley and inscription from coin of either Procurator Coponius (6-9 AD) or Ambibulus (9-12 AD), superimposed on the Shroud of Turin "coin image". This is just as good a fit as the Pontius Pilate coin, and doesn't require searching for strange spellings and unusual positioning.

Wacks believes that:

"until someone can produce a coin of Pontius Pilate with the spelling error and with the letters in the position shown on the Shroud (at least approximately) then nothing has been confirmed as Filas has asserted. In fact, the position of the letters 'UCAI' as indicated by Filas probably precludes any possibility of the coin image having been produced by a coin of Pontius Pilate!"

### Another Problem with Pontius Pilate Coin

In the October 1980 issue of *The Augur*, published by the Biblical Numismatic Society, editor Mel Wacks first disputed Filas' Pilate coin theory on the basis that Pilate's lituus coin was not minted until after August 30, A.D., well after the generally accepted date of the Crucifixion (April 30, A.D.).

His reasoning is as follows:

"It is generally agreed that Jesus died A.D. 30. This date is typically computed in the *Encyclopaedia Judaica*: 'According to Luke's



date, Jesus was Baptized by John the Baptist either in 27/28 or 28/29 C.E., when he was about the age of 30. On the evidence in the first three Gospels, the period between his baptism and crucifixion comprised no more than one year; although according to John it ran to two or even three years. It seems that on the point of duration of Jesus' public ministry the Synoptic Gospels are to be trusted. Most probably, then, Jesus was baptized in 28/29 and died in the year 30 C.E.'

We can date the events surrounding the crucifixion to the day, since the 'last supper' was actually the ritual Jewish Passover seder and the exact date of Passover in A.D. 30 can be computed. According to the Bible Study Helps in the Holy Bible, World Publishing Company, the 'Last Supper' (Passover seder) took place on Friday, April 7, and

the crucifixion occurred later that same day. In those times the day was defined from sunset to sunset.

The coins of Pontius Pilate were dated according to the regnal year of the Roman Emperor Tiberius, as was the custom. Tiberius, adopted son of Augustus Caesar, assumed the throne upon the death of Augustus, 14 A.D. Thus the years of Tiberius would have to be reckoned from August, rather than the normal beginning of the Julian calendar in January. So the first year of Tiberius ran from from August 14 A.D. through July, 15 A.D.; the second year from August 15 A.D. through July, 16 A.D.; and so on. The time of the crucifixion would have fallen within the latter half of the 16th year of Tiberius' rule.

The first coin issued by Pilate is dated 'LIS' representing the 16th regnal year. This small bronze

Here are some other Procurator coins that are candidates for matching the Shroud of Turin "coin image". All feature the legend "KAICAP OY" (Caesar) around the circumference.



Pontius Pilate  
29-30 AD

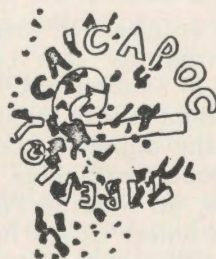


Antonius Felix  
54 AD



Antonius Felix  
54AD

Of course, if the "coin image" proved to have been made by a coin of the Procurator Felix, it would preclude the possibility that the Shroud was from the time of the Crucifixion of Jesus.



Here, Wacks has taken the second Pilate error coin and superimposed it over the Shroud "coin image" . . . but he has rotated the position of the lituus 90 degrees counter-clockwise from the way Filas has shown it.



Wacks maintains that, if the death of Jesus took place in the spring of 30 AD as is commonly accepted, then this coin of Pontius Pilate was not struck until several months later!



'mite' features three ears of barley and simpulum (ceremonial ladle). The inscription surrounding the simpulum is identical to the legend around the augur's wand (lituus) on the coins issued in the following two years. The reverse inscription honors the Emperor's mother, Julia, and this issue likely came to an abrupt end with her death in the year 29 A.D. The first Pilate's coins with the augur's wand is dated 'LIZ' (Year 17) and must have appeared some time after the start of Tiberius's 17th regnal year in August, 30 A.D., well after the crucifixion in April."

The date of April 7, 30 A.D. for the crucifixion is also accepted by the *Jerusalem Bible* (1966) and most other references. However, other dates are also supported ranging from 28 A.D. (*Outline Studies in Biblical Facts and History* by DePuy and Davis, 1906), 31 A.D. (Seventh-Day Adventists, 1844 to present), April 3, 33 A.D. (Archbishop Usher, Jehovah's Witnesses, and others), to 36 A.D. (*The Passover Plot* by Schonfield, 1965). Thus, the problem of the date on the Pontius Pilate lituus coin should be considered but is not necessarily insurmountable, Wacks concludes. However, Wacks still considers the problem of the misplaced Shroud coin image inscription as critical.

### Alternate Possibilities

After carefully examining highly magnified photographs (both two dimensional and computer-simulated three-dimensional) of the Shroud coin image, Wacks agrees that a pattern forms the letters "CA". He also sees the vertical line following the "CA" that Filas calls an "I", but Wacks feels that it could just as well be a portion of another letter such as "P" with the right portion eaten

away as is the case with most of the coin's image design. And he believes that the letter preceding the "CA", called "U" by Filas, is crude enough to be another letter such as "I".

The circumferential sequence "ICAP" (part of the word "KAI-CAP"—Caesar) is found on several Procurator coins—Caponius (6-9 A.D.), Amibulus (9-12 A.D.), Pontius Pilate, and Antonius Felix (52-60 A.D.). Positioning the coins so that the letters "ICAP" appear in the approximate position of the Shroud photographs, Wacks notes that four of the five possibilities have the coin design (simpulum, lituus, shields or crossed palm branches) are incompatible with the pattern on the Shroud.

The last possibility, coins of Caponius or Ambibulus, has a curved ear of barley that is somewhat similar in shape to a lituus, that is compatible with the letters, the design image, and most important, their relative positions. However, the portion of the inscription "ICAP" is split up so that it appears on the coins as "ICA-P".

It is conceivable that a portion of the barley design might extend high enough to cause the upright line following the "ICA" but the chance of this happening is remote.

If the Shroud coin image was caused by a coin of Caponius or Ambibulus it would cause no problem concerning the dating of the Shroud to the time of Jesus, since coins circulated for decades and longer in the ancient world. The coins of Caponius and Ambibulus are among the most common of all Procurator issues . . . and they were struck only about twenty years before Jesus' crucifixion.

Using a similar technique of rotating a diagram of Filas' second Pilate discovery coin—the one with the spelling error—so that the "ICAP" inscription overlaps those letters on

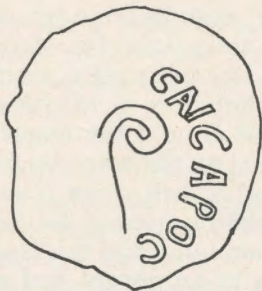


the Shroud image, Wacks found that the two lituuses were badly out of alignment.

Wacks concludes that:

"it is impossible to determine precisely the Judacean coin that might have caused the image on the Shroud since no one coin design—inscription, motif, and their relative positions—exactly matches the Shroud coin image. It is this vital third factor—positioning—that Filas neglected to take into account when he computed the mathematical probability of the coin image being the lituus coin of Pontius Pilate. If it is taken into account the probability becomes infinitesimal. To prove his case, Filas must prove the existence of a lituus coin of Pontius Pilate with an error in spelling and an entirely new positioning of the inscription."

Wacks acknowledges the contributions of Robert Leonard Jr., Contributing Editor to the Biblical Numismatic Society's Newsletter—*The Augur*, whose articles "What was the year of the crucifixion?", *The Augur*, September/October 1980, and "Nu-



Wacks agrees that the second error coin of Pontius Pilate discovered by Filas does appear (from an enlarged photograph) to have an unusual and previously undetected spelling error of CAICAPOC instead of the normal KAICAPOC. But he states that the letters "CA" either at the beginning of the word or in the middle do not agree with Filas' positioning.

mismatist" disputes Filas' theory. *Coin World*, October 7, 1981, helped to throw valuable light on this investigation. And Filas was thanked for greatly increasing the curiosity of people across the country in the coins of Bible times.

Anyone interested in discussing the Shroud of Turin Coin Theory or wanting to learn more about ancient coins of the Holy Land may write to Mel Wacks, Biblical Numismatic Society, 9301 Wilshire Boulevard, Beverly Hills, California 90210. ☆

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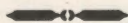
# HOME, AT LAST

## Part III: A Guide to the Biblical Shekel by D. Bernard Hoenig (All Rights Reserved)

The Shekel is The Jewish Coin, a vital part of the Judaic heritage, the Biblical symbol of charity and goodness and unity. As such, it elevated money from its more mundane role in the market-place to something spiritually significant. This was the King of Coins and it was home, at last, serving to strengthen the link between the modern and ancient nations of Israel (From Part I of this series)



To understand and feel the spiritual significance of the Shekel and Half-Shekel, the numismatist must seek out the Biblical sources of the Shekel standard. Through this annotated guide—prepared especially for AINA by the author of this series together with his brother, Dr. Samuel N. Hoenig, Assistant Professor and Co-Chairman of Judaic Studies at Touro College in New York—the collector can better appreciate the inspiring heritage of Israel's modern coins and medals.



### Genesis 23 : 15-16

My lord, hearken unto me; a piece of land worth four hundred shekels of silver, what is that between thou and me? Bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

This very first reference in the Torah to the shekel revolves around Abraham's purchase of the Cave of Machpelah in Hebron as a resting place for his deceased wife, Sarah. Today, this site (where Abraham, Isaac and Jacob are also interred) is considered to be the second holiest place in Judaism, second only to the Western Wall.

### Exodus 21 : 32

If the ox gore a bondman or a bondwoman he shall give unto their master thirty shekels of silver and the ox shall be stoned.

This was one of the many Judaic civil laws that have served as the foundation of modern Western jurisprudence. Monetary damages of 30 shekalim were awarded to the master of a heathen slave who was injured by a neighbor's animal.

### Exodus 30 : 13,15

This they shall give, every one that passeth among them that are numbered; half a shekel after the shekel of the sanctuary—the shekel is twenty gerahs—half a shekel for an offering to the Lord. The rich shall not give more and the poor shall not give less, than the half shekel, when they give the offering of the Lord.

The census was taken by Moses of every 20 year old male about to go to war. The device for counting the soldiers was the half-shekel piece. According to the Midrash, God sent Moses a fiery coin from heaven to show him the appearance of the half-shekel.



## Exodus 30 : 22-24

Moreover the Lord spoke unto Moses, saying: 'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet calamus two hundred and fifty, and of cassia five hundred after the shekel of the sanctuary, and of olive oil, a hin.

Prescribing the special spices to be used for the anointing oil to consecrate the Tent of the Meeting of the Tabernacle, the Torah is obviously using the Shekel of the Sanctuary as a weight or measuring standard.

## Exodus 38 : 24

All the gold that was used for the work in all the work of the Sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the Sanctuary.

According to Josephus, a talent equalled 100 pounds. It was also equivalent to 3,000 shekels. Where did the Israelites obtain such huge quantities of precious metals? During their departure from Egypt, the Hebrews requested—and were gladly given—"jewels of silver and jewels of gold and raiment" from the Egyptians (who, after the Ten Plagues, were all too happy to see them leave.)

## Exodus 38 : 25, 26

And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and three score and fifteen shekels, after the shekel of the Sanctuary, a beka a head, that is, half a shekel, after the shekel of the Sanctuary, for every one that passed over to them that are numbered, from twenty years old and upward, for

six hundred thousand and three thousand and five hundred and fifty men.

Here, the Torah has tabulated the census count. 603,550 eligible warriors each contributed a half a shekel. The total weight of the silver was 100 talents (equivalent to 300,000 shekalim) plus another 1,775 shekalim.

## Exodus 38: 28, 29

And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their capitals, and made fillets for them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

Out of the half-shekel contributions collected during the census, 100 talents of silver were used for casting the base sockets for the Sanctuary and the veil covering; 1,775 shekels were used for the pillar hooks. In addition, contributions of brass (copper) amounted to 70 talents and 2,400 shekels in weight out of which were made the door sockets for the Tent of the Meeting and various parts of the altar. The work referred to in this section of the Torah was performed by Bezalel and his assistant, Oholiab.

## Leviticus 5 : 15

If any one commit a trespass, and sin through error, in the holy things of the Lord, then he shall bring his forfeit unto the Lord, a ram without blemish out of the flock, according to thy valuation in silver by shekels, after the shekel of the Sanctuary."

The "trespass" contemplated here is actually the innocent misappropriation or unauthorized use of gifts given to the priests. the Torah re-



quires the person involved to bring a sacrificial offering worth a certain amount of silver shekels established in Leviticus 27 : 1-7. In addition the individual was obliged to pay the value of the misappropriated item plus a fine equal to one-fifth of that value.

#### Leviticus 27 : 1-7

And the Lord spoke unto Moses, saying: Speak unto the Children of Israel and say unto them: When a man shall clearly utter a vow of persons unto the Lord, according to thy valuation; then the valuation shall be for the male from 20 years old to 60 years old . . . fifty shekels of silver, after the shekel of the Sanctuary. And if it be a female, then thy valuation shall be thirty shekels of silver, after the shekel of the Sanctuary. And if it be from 5 years old to 20 years old, then the valuation shall be for the male twenty shekels, and for the female ten shekels. And if it be from a month old to 5 years old, then thy valuation shall be for the male five shekels of silver and for the female . . . three shekels of silver. And if it be from 60 years old and upward; if it be a male thy valuation shall be fifteen shekels and for the female ten shekels.

Voluntary contributions to the Tabernacle and ultimately the Temple in Jerusalem were based upon a standard that applied to all persons regardless of wealth: An extension of the Half-Shekel concept that "the rich shall not give more and the poor shall not give less." The various valuations were arrived at by calculating the value of the individual's worth on the labor market.

#### Leviticus 27 : 16

And if a man shall sanctify unto the Lord part of the field of his

possession, then thy valuation shall be according to the sowing thereof; the sowing of a chomer of barley shall be valued at fifty shekels of silver.

If a person dedicated part of his inherited property to G-d (so that all of the produce would then belong to the priesthood) he could always redeem it by paying the fixed valuation of fifty shekels for every-chomer of barley seed used. A "chomer" was equivalent to approximately six bushels.

#### Numbers 3 : 40-51

And the Lord said unto Moses: 'Number all the first born males of the children of Israel from a month old and upward, and take the number of their names. And thou shalt take the Levites for Me, I the Lord, instead of all the first born . . . and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.' And Moses numbered, as the Lord commanded him, all the first born among the children of Israel. And all the first born males according to the number of names, from a month old and upward . . . were 22,273. And the Lord spoke unto Moses, saying, 'Take the Levites instead of all the first born among the children of Israel and the cattle of the Levites instead of their cattle; and the Levites shall be Mine, even the Lord's. And as for the redemption of the 273 of the first born . . . over and above the number of the Levites, thou shalt take five shekels apiece by the poll; after the Shekel of the Sanctuary shalt thou take them—the shekel is twenty gerahs. And thou shalt give the money that remains over those that are redeemed to Aaron and to his sons.' And Moses took the redemption money from them that



were over and above them that were redeemed by the Levites . . . a thousand three hundred and three score and five shekels, after the Shekel of the Sanctuary. And Moses gave the redemption money to Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

This is the entire episode of the Pidyon Haben ceremony that redeemed 22,273 first-born sons for 22,000 Levites. The additional 273 first-born males were exchanges with five shekels a piece based upon the personal valuation of children one month to five years old. (See the note above for Leviticus, 27 : 1-7.) For a comprehensive study of the Pidyon Haben ritual, see *The Shekel*, Vol. XIV, No 1, January - February, 1981.

#### Numbers 7 : 10 - 18

And the princes brought the dedication offering of the altar in the day that it was annointed . . . And the Lord said unto Moses, 'They shall be present their offering each prince on his day, for the dedication of the altar.' And he that presented his offering the first day was Nachshon, the son of Amminadab, of the tribe of Judah; and his offering was one silver dish, the weight whereof was 130 shekels, one silver basin of 70 shekels, after the Shekel of the Sanctuary; both of them full of fine flour mingled with oil for a meal offering, one golden pan of ten shekels, full of incense; one young bullock, one ram, on he-lamb of the first year for a burnt offering; one male of the goats for sin offering; and for the sacrifice of peace offerings, two oxen five rams, five he-goats, five he-lambs of the first year. This was the offering of Nachshon, the son of Amminadab.

Upon completion of the Tabernacle in the desert, the princess of the tribes of Israel presented identical gifts at the dedication of the Altar. For twelve consecutive days, the ceremonial presentation took place. The foregoing language of the Torah is repeated, word by word, for each of the princes (Numbers 7 : 10 through 83) to emphasize the importance of each tribe to G-d.

#### Numbers 7 : 84-88

This was the dedication offering of the Altar, in the day when it was annointed, at the hands of the princes of Israel: 12 silver dishes, 12 silver basins, 12 golden pans; each silver dish weighing 130 shekels, and each basin, 70; all the silver of the vessels 2,400 shekels, after The Shekel of the Sanctuary; 12 golden pans, full of incense, weighing 10 shekels apiece, after the Shekel of the Sanctuary; all the gold of the pans a 120 shekels; all the oxen for the burnt offering 12 bullocks, the rams, 12, the he-lambs of the first year, 12, and their meal offering; and the males of the goats for a sin-offering, 12. And all the oxen for the sacrifice of peace offerings, 24 bullocks, the rams, 60, the he-goats, 60, the he-lambs of the first year, 60. This was the dedication offering of the Altar after it was abandoned.

Summarizing the offerings of the princes of Israel, the Torah concludes this chapter.

#### Numbers 18 : 16

And their redemption money—from a month old shall thou redeem them—shall be according to thy valuation, five shekels of silver, after the Shekel of the Sanctuary—the same is 20 Gerahs.

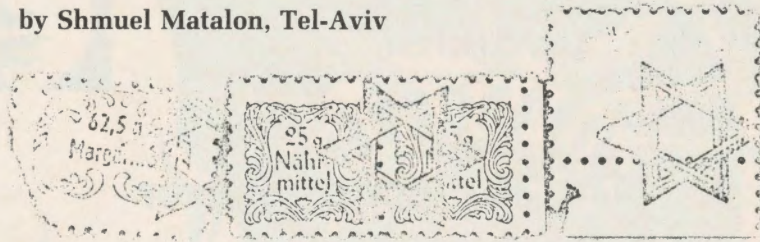
Additional references to the redemption of the first-born son, the Pidyon Haben ceremony.

(To be continued)



# UNKNOWN TOKENS OF WW 2 WITH MAGEN DAVID?

by Shmuel Matalon, Tel-Aviv



During WW II, a series of small tokens were created for food purchases. Today about 20 are known, all of them stamped with a Magen David, with text in German. The tokens, bearing different colors, were for following items:

1. Margarine
2. Bread
3. Cheese
4. Meat
5. Food

It is possible that others were intended for other kinds of food. The tokens themselves are, of course, interesting; the stamp with a Magen David adds a special importance and deeper interest.

20 German tokens of Hitler's period were issued to Jews. Dr. Albert Pick, the world-wide authority on paper money, says they were unknown to him, neither with Magen David, nor without. He was kind enough to inquire with further knowing source, but with no further information. The conclusion must be that these tokens are very rare.

One explanation regarding the rarity of these tokens was that the num-

ber of Jews at liberty in Germany in those times was very small. They often avoided asking for their rationing cards for fear of arrest.

As to the tokens themselves, on three of them, for bread, meat and food, appears the expiration date: 8.2.44. On five other tokens there is no expiration date, merely the kind of food and the quantity allotted. There are, however, tokens that are basically different, though not in form. Dr. Pick pointed out that two tokens on were issued originally for military use (*Wehrmachtsangehörige*), bearing a Nazi Swastika. At the same time these were stamped with a Magen David!

Another fact deserving mention are the tiny quantities of food which these tokens provided, starting with 10 grams of bread, 25 grams of food, 30 grams of cheese, 50 grams of meat, and climbing up to 62.5 grams of margarine.

Complete information about these tokens is not available at this time. Any further information offered to the author will be appreciated. ☆

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## COINS OF THE BIBLE

David Hendin



### The 30 pieces of silver

(Ninth of 12 parts)

*Then one of the 12, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for 30 pieces of silver. (Matthew 26:14-15)*

Since the silver shekels minted in the Phoenecian coastal city of Tyre were the only currency acceptable at the Jerusalem Temple, they attained a semi-official status.

It is, therefore, logical to assume that the 30 pieces of silver paid to Judas were of this currency. However, it is certainly possible that other silver coins were involved in the transaction.

Historian Michael Grant concludes that payment was made to Judas for his deed, even if the amount may not have been exactly 30 pieces of

silver: "Although the report that his fee was 30 pieces of silver is dubious because, like so much else in this part of the Gospels, it is an echo of the scriptures, it is probable enough that Judas was paid for what he did."

The shekel of Tyre shown here depicts the head of the Greek god Melqarth, patron of the city of Tyre. On the other side is an eagle upon a ship's prow, with a palm branch in the background. The Greek legend proclaims, "Tyre the holy and city of sanctuary."

(NEWSPAPER ENTERPRISE ASSN.)



**SILVER SHEKEL of Tyre, minted 97 B.C. Obverse: Head of Melqarth. Reverse: Eagle.**





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**(See Page 3)**